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WORLD ORDER

NEW WORLD DESTINIES
Editorial

CHANGING SOCIAL ATTITUDES
VLADIMIR KARAPETOFF

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Poem
MILLIE B. HERRICK

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NEW WORLD DESTINIES

EDITORIAL

Destiny set apart the two Americas as a world in which humanity could begin anew, so to speak, its social and cultural development, freed from the fatigues and toxins of the Old World—an experiment in civilization on a colossal scale. The time has arrived when the New World is to progress as an independent cultural unit, consciously separating itself from the chaos that is Europe.

The Pan American Pact recently concluded at Buenos Aires is a Declaration of Independence for the Western Hemisphere—an assertion of our purpose to pursue persistently the paths of peace, regardless of how the fever of war may rage abroad.

This momentous event is more than a mere political barricade against the threat of universal war. It marks the beginning of the realization of cultural unity and of common human values. From now on, the New World will more and more pursue a course quite distinct from that of Europe. With boundless resources, energetic peoples chosen from all the races of Europe by the selective force of ambition and enterprise, and the opportunity to advance the arts of peace and progress without the strains attendant upon war preparation, the twenty-one countries of the New World can pursue a common course in the building up of a prosperous and happy civilization.

The psychology of Americans in both continents of the Western Hemisphere is different from that of Europeans. It is a psychology of hope, of optimism, of enterprise. Their problems concern the future, not the past. Even their past is one of transcendental beginnings and potencies rather than one of dead and ghostly glories.

And America, for all its materialism, has more of spiritual capacity than the rest of the world. It represents peoples alive, reaching out, awake to new needs, susceptible to new truths and new realities. That is why 'Abdu'l-Bahá praised America and cited it as a land of great spiritual hope and potentiality. America,

He said, if it fulfills its destiny, may become the center from which the principles and form of a divine civilization—the New World Order of Bahá'u'lláh — will sweep over the whole world and bring all its peoples under the banner of the most Great Peace.

Already America has given the world the greatest peace concept expressed in concrete form that has been known to history. Now, the League of Nations having proved ineffective, in the New World plan of peace designed at Buenos Aires and accepted unanimously by all the New World countries, we have a second great peace experiment conceived and fostered by this country—an experiment which has an unusual opportunity to become effective for the New World at least. If mutual concord can be firmly established in this half of the world, holding its pattern unbroken by all the forces of chaos prevailing in the Old World, a moral influence may be engendered which will later spread to the rest of the world. Another universal war in Europe, so presently threatening, would leave Europe, at its end, absolutely wearied and nauseated with war, as well as exhausted in all its resources of civilization. But the Americas, by resolutely keeping aloof from such a war, would emerge not only with the enhanced prosperity of peace, but also with a great prestige and moral leadership. Then will be the time when the New World can declare, "Enough of war! The Most Great Peace shall be established!" And the rest of the world will willingly follow in our ways of peace.

This world situation puts a tremendous privilege and responsibility upon America. *The great spiritual destiny in store for her must be achieved; it will not come of itself.* There must be a thousandfold increase in the forces that are working here for peace, justice, and integrity of the spiritual life and influence of Bahá'ís in America. The hour has struck for action—for action both intense and far-flung. Just as the forces that lead to war are moving on with an accelerated speed, so the forces that lead to spirituality and peace must move more rapidly and more effectively.

Out of all this surging turmoil may America emerge with new and divinely inspired institutions of peace, prosperity and security that shall become a pattern for the remainder of the world's peoples.

S.C.

INFLUENCES WHICH CHANGE THE ATTITUDES OF SOCIAL GROUPS

By VLADIMIR KARAPETOFF

THERE are thousands of strong and idealistically inclined men and women throughout the world who either actually labor toward or would like to contribute to a real thoroughgoing betterment of the human race. To them the question put in the title of this article has a throbbing practical meaning, for their particular mode of reform should be determined by a reliable answer to this question. Is it personal example that changes human groups organically? Is it eloquent preaching? Is it wisely imposed dictatorial legislation? Or is it simply a slight pull on the trigger which releases something that men are already prepared to accept because of inscrutable evolutionary forces?

I shall endeavor to answer these questions in the light of a general principle which I shall call *biological parallelism*. According to this principle, a human being (or a group of human beings) lives simultaneously, successively, or recurrently, on two or more parallel planes of consciousness and action. On the lowest plane such a person may see but an immediate gratification of his appetites and the safety of his body. On the next plane he may see his own advantages co-ordinated with those of his family, against the rest of the world. On a still higher plane he is conscious of a group somewhat larger (or even much larger) than his family. At rare moments he may live on the very high plane of universal love and international brotherhood. On any of these levels a theistic or metaphysical idea may also be present, giving a more tangible form to the ideal represented by that plane. A plane may also exist containing God alone, with an exclusive individual relationship between Him and the person concerned.

The lowest level is the oldest in the race, and its technique has become practically subconscious — obeying the primitive man within oneself. The technique of living on one of the

higher planes is more recent, and only comparatively few are familiar with it. The virtuosi on the highest planes are known as moral leaders or prophets of humanity.

One who has thoroughly adjusted his life to a higher plane will never want to go permanently to a lower plane, for the higher the plane the easier life is on it, provided that the person has actually mastered the required technique. It takes time to learn to operate a typewriter rapidly, but one who can do it has all the advantages of neatness and saving in time. Until such time he is forced to remain on the lower level of longhand scribbling. The same is true of hygienic, ethical, social, and religious principles. The higher one rises (in the sense of mastering the technique) the easier life becomes.

The words of Jesus: "My yoke is easy and my burden is light," may be interpreted in this sense. In fact, the lives of all great leaders of humanity have this simplicity and ease in common. Call it power of love, supremacy of good, dominion of mind over matter, or anything you wish,—a higher level in all the branches of human activity and consciousness, once reached, is easier and more satisfying. It is like moving out of a valley onto a mountain. Water, food, and warm clothing have to be provided. But once these problems have been solved, life amidst sunshine and fresh air proves to be immeasurably more attractive than that in a stifled valley. But if the new highlanders lack skill and knowledge for procuring the necessities of life, nothing is left but to descend again into the valley.

In the light of the foregoing explanations, the principle of biological parallelism may be briefly restated as follows: *A civilized person (or a homogeneous group) is usually conscious of at least two planes of intellectual, emotional, volitional, and bodily life, representing lower and higher ideals respectively. The intrinsic desire is toward a higher plane; for immediate practical purposes, a lack of technique forces living on a lower plane.*

Let us now see how the question implied in the title of this article, namely: "What kinds of influences are effective in causing large human groups organically to change their mode of thinking and living?" may be answered in the light of this principle. We shall assume the existence of several levels of ethical and social behavior and ideals, some of which are below and some about on a par with the average standards of living and thinking of a given group. There will also be some higher ideals looked upon as desirable and met with approval when realized by an individual here and there; and there will be some levels which are so high as to be generally considered illusory and even undesirable. For example, in an average American family an individual who is always seeking his own advantage at the expense of the rest of the family is looked upon as one whose life ideals are below par. One who thinks of the family as a unit is a normal individual. If he also is considerate and generous towards his neighbors he meets with general

approval as a desirable type of individual, and is called "a nice man." Should he rise still higher and place the interests of the state or the country above his own, many would look upon him as an outstanding man, whereas some would call him impractical or a fool. And should he proclaim himself a citizen of the world, recognizing no geographical or racial boundaries, and refusing to bear arms, he probably would be hated and persecuted by the masses and worshipped as a great leader by comparatively few.

Any factor which makes practical living on a higher plane easier (even in times of stress) influences large masses organically to change their mode of living and thinking in that direction. Such a factor may be a new invention, a discovery, a synthesized result of long racial experience, a person with an exceptionally high technique of life, or a contact with another civilization.

It is of interest to consider some present-day practical problems in the light of the foregoing principle of biological parallelism. As such we have chosen the following:

(A) *The Promotion of Inter-American Amity.* The present level of our attitude toward Latin America is almost wholly biological and selfish: We want their natural resources and their markets for our manufactured goods; we like monopolistic concessions and branches for our large enterprises there; we want numerous North Americans to live in Latin America occupying lucrative and influential positions; we want those Spanish-Indian-Negro boys to be good and stop fighting one another. We also want to keep various European and Japanese influences in Central and South America down as much as possible, and in case of war we want the Latin American Republics on our side, or at least behaving as benevolent neutrals. This country has been called a nation of salesmen, and if there is any truth in this allegation, it certainly applies to our relations with Latin American countries.

The next higher level corresponds to improved commercial relations based on absolute fairness and reciprocity. A still higher level implies winning the good-will of the Latin Americans by helping them unselfishly in their various pressing problems. To give an analogy: You are a well-to-do person living on your country estate. A few poor farmers live next to you. It is easy enough for you to exploit them and to get the best of every bargain, for they need your money. Biologically speaking, you are justified in exploiting them, at least within the law. If you wish to rise to a higher level, you may help them to produce better crops and to lead more sanitary lives, and you may make it a rule never to take advantage of their pressing needs. You may rise to a still higher level and make it your business to learn the characteristics and the perplexities of each family, and help it with your sympathy, money, or connections, without any thought of advantage for yourself or even of gratitude, simply as an act of self-realization.

A good principle in our South American and Central American relations is as follows: Create amity

on the principle of mutual interest, but do not stop there, for it is too close to the lowest biological level and may easily change to enmity should the interests clash. Rise to one of the next planes based on a clear understanding of their national and racial traits, with a sincere desire to help the Latin American nations in an intelligent and non-aggressive realization of those aims. Because we use by far more soap and tooth-brushes per person than they do is not a sufficient reason for considering ourselves superior to them. There are many cultural treasures in South America in which we could participate with profit. Of course, a more general study of Spanish and of the history of the other American nations in our schools, exchange of students, tourist travel, and pan-American congresses of various sorts, are a few of the practical means which suggest themselves as helps in establishing closer relations, but it is the principle which must be recognized first. Let us want a closer relationship with our brothers to the South of the Rio Grande not only because they can profitably sell us mahogany, hides and coffee in exchange for our typewriters, but because unity of humanity is of infinitely greater practical importance than all the hides and typewriters in the world, even though that higher international working plane may yet be high up in the clouds.

(B) *Education in Accord with the Needs of the Time.* Education should never be in accord with the needs of the time, but always ahead of them, both in its ideals and on the applied side. Those who speak of an education in accord with the needs of the time frequently mean that it should at least not be behind the times, as it usually is. In this country at the present time, the principal changes in our ideals and concepts are as follows: (a) From individualism to cooperation. (b) From isolationism to internationalism in many of our affairs. (c) From restless and shiftless pioneering to love of and pride in one's community. (d) Towards organized and planned production and distribution, with more and more governmental regimentation. (e) Towards a recognition of the subtle and complex psychological mainsprings in an individual and in a racial group, in lieu of crude mechanistic concepts such as hiring and firing, catching and punishing, etc. (f) From guesses and taking chances towards a growing use of exact sciences and analysis in various practical pursuits and government work. (g) From petty sectarianism in religion to larger groupings, with the elimination of non-essentials. (h) Towards direct communion with God, in groups or singly, with emphasis on the intuitive side (sometimes with faith-healing), and away from involved theological dogmas. (i) Towards greater interest in avocations of all sorts, intellectual, emotional, and athletic. (j) Towards greater emphasis on general culture for its own sake.

SINCE, according to the best precepts, education must be life itself, rather than a preparation for life, the following features should be empha-

sized in our schools and in extra-curricular activities: 1. Collective achievement on the part of the pupils, with practice in organization and mutual helpfulness, some of this effort being directed towards community improvements. 2. Direct contact with foreign countries, guided intercourse with foreigners here, and study of foreign languages and literatures; historical development of the principal European countries, and their present pressing needs and problems. 3. In American history, a greater emphasis to be placed upon the gradual development of the national consciousness and legislation expressing it, away from the usual prejudiced patriotic narratives and semifables. 4. A recognition of improvable general human types and of racial propensities and specific abilities; in other words, some practical ideas about character analysis and development of personality. 5. Emphasis upon direct observation of nature and care of animals and plants, with some generalizations of things seen, rather than an abstract study of "physical laws" meaningless to the pupil. 6. A strict foundation of the child's whole life on ethical values, on a humanistic and social basis. 7. Development of general manual skill, mental adaptability, and emotional culture, making for a fuller adult life and better preparation for future needs and opportunities, in preference to specialized training in a particular narrow occupation. 8. An increasing place to be provided for emotional outlets in the domain of things beautiful, be it music, painting, drama, or some applied art.

In planning such a system of education, the fundamental existence of various levels and planes should be constantly kept in mind. No child should ever feel that it has failed to make some arbitrarily set grade. The child should feel comfortable and reasonably skillful on a particular level of achievement or ideals, and at the same time show the advantages and a greater inner satisfaction of higher levels. In a school orchestra, let him beat the drum acceptably, rather than fail to play the violin and drop music altogether.

(C) *Recovery of Ethical Values.* From the point of view of biological parallelism there is no good ethics and bad ethics; there are only different levels, and a person, or a group, rises higher as it develops the needed skill and reaches the needed agreements with the persons concerned. This is not a baseless optimism on the writer's part, but a firm conviction that a morally higher way of living is also an easier way; a more expensive automobile is an easier and safer machine to drive, after one has mastered the various levers, knobs, and adjustments not on a cheaper car. A recovery of ethical values, so badly shattered by the Great War, should be sought not in sentimental appeals to man's better nature, but in more equitable economic and social arrangements, better education, and definite provisions of national and international law, the latter of necessity fortified by a cooperative international police force.

MAN is a friendly and gregarious animal, once his fear has

been assuaged by confidence. This confidence cannot at present be based on a general promise that Germany or Japan is not going to encroach on this country's interests, either by force or commercially. Nations need fairly positive and enforceable assurances, and the crux of the problem lies exactly here, in so far as international peace is concerned. In the internal affairs of a nation a low general ethical standard is a direct indication of unsatisfactory social and economic conditions, even though that particular country may have more multimillionaires than the rest of the world combined. Punishing offenders and hypocritically preaching higher morals are two primitive methods beyond which civilized humanity is now slowly rising, the next level being characterized by a better social and economic order and an adjustment of the individual to society. Beyond this level lies one of self-realization, where an individual or a group will not commit a wrong act, even though it be to his advantage and would never be detected. Then follows a still higher level of complete sublimation and supreme sacrifice. As explained above, every improvement in the technique of living on a particular level also opens a clearer vista to a still higher level, creating a desire to rise to it.

Utilitarian morals, advocated as the next step, will help to rise beyond it; for the present a more just economic and social order is the key to better morals for the rank and file of humanity.

PEACE OF GOD

By MILLIE B. HERRICK

O God, give us eyes that see Thee
in early morning light,

Ears that listen for Thee
even at dead of night.

Hearts that answer Thy call
in the lonely evenfall.

God, give us souls that know Thy peace
when night is past
And Day is here at last.

LOVE, THE CREATIVE PRINCIPLE

By Rosa V. Winterburn

All of the religions accepted as inspired have taught the need and power of love. Christ's teaching, which appealed least to the material side of man and most to his spirituality, is recognized as the religion of love; and Christianity has shown the marvelous power of love by the influence it has had upon the world. The new Manifestation of today proclaims love as its foundation and accepts the universal and permanent teachings of earlier Manifestations of God; thereby, it opens to man a magnificent vista of greatly increased knowledge of spiritual forces, processes, laws and influences over human life. Man steps out of the elementary into the higher school of spiritual instruction, where he may learn much of the hitherto hidden knowledge of the universe. Man has long been taught that "God is love." Now he may learn more definitely the nature of divine love. He may, through its power, transform his own life; and he may help to channel the world of man for the flowing of the streams of God's love, so that the Day of God shall rapidly draw near. Believers in this most recent Manifestation of God are studying the new spiritual teachings eagerly, longing for their power, tensing for their knowledge, praying for the ability to attain to that for which man has been destined by God. What is God's love for man? How much of that love can man understand and live? What will be the results in this world as God's love becomes ever more triumphant over man's passivity and materialism?

At first, many find it difficult to understand the difference between individual, or human, love and divine love. Consequently, they think they can never love the people around them. Such souls have not differentiated between *human* and *divine*. Filled with a passionate human yearning for their own heart's beloved, divine love seems to them cold and distant. Consequently, their friendliness, helpfulness, fellowship, sacrifice for others really remain cold and distant in comparison with the outpourings of their emotion upon

the ones they love humanly. Divine love can not be transmitted to the world through such self-bound hearts. Perhaps, human love need not be changed in quality nor lessened in intensity, but man must learn more about the quality and extent of divine love so that he may transmit it abundantly to the world. Love is the most beautiful thing about man, but it is often very human, sometimes even animal, in its nature. It has much of personal satisfaction, self-pride, self-glorification, and individual aloofness; for, since humanity belongs to this world, man is intensely human and earth-bound. Human love must be charged with divine love if man is to live according to God's plan. Like the rest of existence, love is an evolution. It appears as magnetism and affinity in the mineral world; it is in the protective, devoted, mating traits of the animal world; it expresses itself in the passions and emotions of the human world, where it becomes illumined by at least some of the traits of spiritual love.

Man needs to know the characteristics peculiar to divine love. It would be presumptuous of me to try to analyze so inexpressible a force; but we can study out some of the explanations of love given us by our Teachers, Bahá'u'lláh and 'Abdu'l-Bahá. Through long centuries man has been taught that "God is love." God the Creator, the Protector, the Judge, the all-Merciful, the All-Knowing, the Ever-Present,—He is Love. Then are these traits also love? Is love an inclusive term for all existence? Bahá'u'lláh says of the creative love of God:

"Veiled in My immemorial Being and in the ancient eternity of My Self, I felt My love for thee; hence, I created thee, have graven on thee the Image of My Likeness and revealed to thy sight the beauty of My Countenance."

"I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the Spirit of Life."

Speaking as the Judge, He says: "Of all things Justice is best beloved in My sight; turn not away therefrom if thou desirest Me, and neglect it not that I may confide My Trust to thee. By its aid thou shalt see with thine own eyes and not with the eyes of others, and shalt know by thy own understanding and not by the understanding of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. In truth Justice is My gift to thee and the sign of My loving-kindness unto thee. Set it then before thine eyes."

As the Protector, He says: "My Love is My Stronghold; he that entereth therein shall be safe and secure, and he that turneth away shall surely stray and perish."

As the Illuminator: "The candle of thine heart is lit with the hand of My power; quench it not with the adverse winds of self and passion. The healer of all thy ills is thy remembrance of Me, forget it not. Make My Love thy all-precious treasure and cherish it even as thine own sight and life."

"Thou art My Lamp and My Light is in thee. Get thee light therefrom and seek none other than Me, for I have created thee rich and have

bountifully favored thee."

These quotations (taken from the *Hidden Words*) are but a glimpse at the many-sided divine love which is man's model for his own love toward his fellow men. God's love is our light. "The real light is the light of the love of God." When we are darkened and mystified, stumbling and uncertain, it is because we have not turned the light of God's love upon our troubles. This is a difficult lesson to learn; but it is similar to the one that must be learned by the child who suffers because he does not understand the love nor accept the wisdom of his loving human father.

God's love is unity and harmony. "Verily, thy Lord loveth union and hateth discord; for the appearance of the Holy Manifestations and divine laws is only for the sake of affinity, union and concord, so that the remote, contradictory and different nations and creeds may enter under the shadow of the Blessed Tree in unanimous love and agreement."[1]

It is only by knowing this harmonizing love of God and by striving steadily to live its "affinity, union and concord," that man can transmit God's love to his fellow men; and it is only by the growth of that love throughout the world that war will cease, peace become established, and the greater happiness of all mankind be assured. God's love is the creative principle; it alone can create peace for men.

"The first principle of God, Love, is the creative principle. Love is an outpour from God, and is pure spirit. It is one aspect of the Logos, the Holy Spirit. It is the immediate cause of the laws which govern nature, the endless verities of nature which science has uncovered. In brief, it is Divine Law and a Manifestation of God. This manifestation of God is active, creative, spiritual. It reflects the positive aspect of God."[2]

Can any one who has loved or been loved doubt the "active, creative" force of love? Human love, even when it retains much of the self and pride of man, often produces marvelous results in human lives. Human love, purified by the inflow of divine love, becomes active in the world as a creative, vivifying, curative agent of inexpressible power.

In a wonderful discourse on love, which should be studied by every one, 'Abdu'l-Bahá says:[3]

"We declare that love is the cause of the existence of all phenomena and that the absence of love is the cause of disintegration or non-existence. Love is the conscious bestowal of God—the bond of affiliation in all phenomena."

There follows an explanation of the meaning of love in the various realms, mineral, vegetable, animal, human—most of which we must omit.

"Finally we come to the kingdom of man . . . but still above and beyond all these powers (of the animal kingdom) we discover in the being of man the attraction of heart, the susceptibilities and affinities which bind men together, enabling them to live and associate in friendship and solidarity. It is therefore evident that in the world of humanity, the greatest king and sovereign is *love*. If love were

1—Tablets of 'Abdu'l-Bahá, Vol. III, p. 613. 2—Bahá'í Scriptures, p. 301. 3—Idem, pp. 356-9.

extinguished, the power of attraction dispelled, the affinity of human hearts destroyed, the phenomena of human life would disappear."

Passing from man's love to the spiritual love, 'Abdu'l-Bahá continues:

"Real love is the love which exists between God and His servants—the love which binds together holy souls. This is the love of the spiritual world, not the love of physical bodies and organisms. For example, consider and observe how the bestowals of God successively descend upon mankind; how the divine effulgences ever shine upon the human world! There can be no doubt that these bestowals, these bounties, these effulgences emanate from love. Unless love be the divine motive, it would be impossible for the heart of man to attain or receive them. Unless love exists the divine blessing could not descend upon any object or thing. Unless there be love the recipient of divine effulgence could not radiate and reflect that Effulgence upon other objects . . . Thereby the world of existence, the kingdom of hearts and spirits, is ever quickened into life. Were it not for the love of God, hearts would be inanimate, spirits would wither and the reality of man would be bereft of the everlasting Bestowals."

"Observe how rarely human souls sacrifice their pleasure or comfort for others; how improbable that a man would offer his eye or suffer himself to be dismembered for the benefit of another. Yet all the Divine Manifestations suffered, offered their lives and blood, sacrificed their existence, comfort and all they possessed for the sake of mankind. Therefore consider how much they love! Were it not for their love for humanity, Spiritual Love would be a mere name. Were it not for their illumination, human souls would not be radiant. How effective is their love! This is a sign of the love of God; a ray of the Sun of Reality."

"Consider then what the love of God means. Were it not for the love of God all the spirits would be inanimate. . . .Were it not for the love of God, the hearts would not be illumined. Were it not for the love of God the pathway of the Kingdom would not be opened. Were it not for the love of God the Holy Books would not have been revealed. Were it not for the love of God the Divine Prophets would not have been sent to the world. The foundation of all these bestowals is the love of God. Therefore in the human world there is no greater power than the love of God."

Man the Channel

Man is the channel through which God's love must be made manifest in the world. First come God's teachers, His Manifestations of the Divine, bringing knowledge of God. Second, a few magnetic souls accept the great truths and become not only followers of the Manifestations, but also in their turn teachers to their fellow men. Christ's disciples, the few who remained firm after His ascension, were a pitifully small number to attack the wide-spread corruption and ignorance around them; but, the third step of progress, the Christian world, grew out of their devotion,

love, and absolute adherence to the teachings of Christ. The era of every spiritual civilization makes the same demands of the followers of the Manifestation. Today the responsibility is upon the followers of Bahá'u'lláh. They will surely arise to answer the call. The writings of both Bahá'u'lláh and 'Abdu'l-Bahá abound in reiterations of this call to carry abroad the story of God's love and of the opportunities which through it are being opened to man. Man is the privileged messenger to man.

"All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his (Spiritual) existence upon the Sun of the Word of God."[4]

Since man is the highest creation in this world, and since he alone of all the creations has been given that all-powerful, all-dangerous privilege of *will,* of deciding for himself what his action is to be, it follows that man must be the disseminator of the Teachings. Hence, "All things of the world arise through man and are manifest in him." But, mark well, "man is dependent for his (Spiritual) existence upon the Sun of the Word of God." Knowing full well the weight of this responsibility on man, 'Abdu'l-Bahá prays for us:

"I pray that you may be manifestations of the love of Bahá'u'lláh; that each of you may become like a clear lamp of crystal from which the rays of the bounties of the Blessed Perfection may shine forth to all nations and peoples. This is my highest aspiration."[5]

Through love comes unity, and we may attract others into the Kingdom of God. It is not primarily by organization, not by wide travels, not by eloquent teachings that we can spread the reality of the Word. All of these are most desirable; but, first of all, hearts must be aglow with the divine love or there will be no lasting results in the hearts of listeners.

"Therefore let your faces be more radiant with hope and heavenly determination to serve the cause of God, to spread the pure fragrances of the divine rose-garden of unity, to awaken spiritual susceptibilities in the hearts of mankind, to kindle anew the spirit of humanity with divine fires and to reflect the glory of heaven to this gloomy world of materialism."

"With hearts set aglow by the love of God and spirits refreshed by the food of the heavenly spirit you must go forth as the disciples nineteen hundred years ago, quickening the hearts of men by the call of gladtidings, the light of God in your faces, severed from everything save God. Therefore order your lives in accordance with the first principle of the divine teachings, which is love. Service to humanity is service to God. Let the love and light of the kingdom radiate through you until all who look upon you shall be illumined by its reflection. Be as stars brilliant and sparkling in the loftiness of their heavenly station. Do you appreciate the Day in which you live?"

"Strive to attain a station of absolute love one toward another. By the absence of love, enmity increases. By the exercise of love, love strengthens and enmities dwindle away."[6]

4—Hidden Words. 5—Promulgation of Universal Peace, p. 1. 6—Idem, pp. 5-7.

Since man is the only channel through which the love of God can be transmitted to the world, it is very necessary that all who would be His messengers, His disciples, His believers and followers keep their hearts ever renewed with the divine love, and that they give of it freely and joyously to all whom they meet. As is explicitly stated in the teachings, this does not mean that personal human love must be felt for every one. That is an impossibility; but the divine love can so irradiate us that, like the sunlight of God's love, it can shine on all. So important a service is this in the transformation of the world from a highly materialistic into a purified spiritual era, that the teachings resound with the call to love and service. Many upon whom the light of love falls will not respond, but that need not trouble the giver, for there are many others who are ready, and who will be attracted by the magnet of God's love.

"The light of the sun becomes apparent in each object according to the capacity of that object. The difference is one of degree and receptivity. The stone would be a recipient only to a limited extent; another created thing might be as a mirror wherein the sun is fully reflected; but the same sun shines upon both."

"Although the same Sun is shining upon both (hearts), in the mirror which is polished, pure and sanctified, you may behold the Sun in all its fullness, glory and power revealing its majesty and effulgence; but in the mirror which is rusted and obscured there is no capacity for reflection although so far as the Sun itself is concerned it is shining thereon and is neither lessened nor deprived. Therefore our duty lies in seeking to polish the mirrors of our hearts in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them.

"This means the oneness of the world of humanity. That is to say, when this human body-politic reaches a state of absolute unity, the effulgence of the eternal Sun will make its fullest light and heat manifest. Therefore we must not make distinctions between individual members of the human family. We must not consider any soul as barren or deprived. Our duty lies in educating souls so that the Sun of the bestowals of God shall become resplendent in them, and this is possible through the power of the oneness of humanity. The more love is expressed among mankind and the stronger the power of unity, the greater will be this reflection and revelation, for the greatest bestowal of God is love. Love is the source of all the bestowals of God. Until love takes possession of the heart no other divine bounty can be revealed in it."[7]

"The attributes of God are love and mercy; the attribute of satan is hate. Therefore he who is merciful and kind to his fellow men is manifesting the divine attribute, and he who is hating and hostile toward a fellow creature is satanic. God is absolute love even as His Holiness Jesus Christ has declared, and satan is utter hatred. Wherever love is witnessed, know there is a manifestation of God's mercy; whenever you

7—Idem, pp. 12, 13.

meet hatred and enmity, know that these are the evidences and attributes of satan. The prophets have appeared in this world with the mission that human souls may become the expressions of the Merciful, and that they may be educated and developed, attain to love and amity, and establish peace and agreement."[8]

ACQUIREMENT OF DIVINE LOVE

Naturally man asks how he is to attain this divine love. The individual himself must give the final answer to his own question, but there is abundant help in the words of Bahá'u'lláh and 'Abdu'l-Bahá. It may be that the efforts of the one who would thus love are to him sincere, but he has not yet grasped the real meaning of divine love. His own love is still too human, too personal, too worldly. 'Abdu'l-Bahá tells us that when we think of ourselves and our own gratifications we remain in the human environment; but that when we think and act for others and the world around us, we enter into the divine environment. Man must learn, often through what seems to him sacrifice and suffering, to think less of self and self-satisfaction and ever more of the service to humanity, which steadily becomes a happiness far greater than any self-indulgence. Even after the lesson of service has been courageously faced, its results will be in God's hands and in God's time. For, as we have entered God's service, naturally the results also are His, even when we do not understand them. Even the love and service of Christ seemed very slow of fulfillment to human minds, for we tend to forget that with God there is no *time*. Surely, the humble individual who is striving to live through his own difficulties by the help of divine love need not despair. Let man be of good cheer, "For these trials of thine in the Kingdom of God are the cause of thy nearness to the Threshold of the Almighty."

"There are two kinds of love, one universal and one individual. You must love humanity in order to uplift and beautify humanity. Even if people slay you, yet must you love them. Individual love can not be forced, and you are not required to love anybody personally; but if they are in your lives, see to it that they are a means to your development and that you are a means to their development, through your universal love for them. We are creatures of the same God, therefore we must love all as children of God even though they are doing us harm. Christ loved his persecutors. It is possible for us to attain to that love. God manifested His Love by creating man in His own image. Man must manifest this love by developing himself and others in the image of God."[9]

Knowing well the difficulties human beings would have to meet in understanding the differences between human and divine love, 'Abdu'l-Bahá gives us many clarifying messages. In one of them He tells us to look at Him:

"All the meetings must be for teaching the Cause and spreading the message, and suffering the souls to enter into the Kingdom of Bahá'u'lláh. Look at me. All my thoughts are centered around the proclamation of the Kingdom.

8—Idem, p. 37.

9—Bahá'í Scriptures, p. 450.

"I have a lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work."

"We must strive day and night and think and work. What can I say that may become effective? What can I do that may bring results? What can I write that may bring forth fruits?

"Nothing else will be useful today. The interests of such a glorious Cause will not advance without undivided attention. While we are carrying this load we can not carry any other load."[10]

How ceaselessly the human heart must be refilled with the love of God if it is to carry this load! How ceaselessly must we look at Him who bore it! 'Abdu'l-Bahá says: "Try with all your hearts to be willing channels for God's bounty. For I say unto you, that He has chosen you to be His messengers of love throughout the world, to be His bearers of spiritual gifts to man, to be the means of spreading unity and concord on the earth.

"Thank God for this with all your hearts that such a privilege has been given unto you. For a life devoted to praise is not too long in which to thank God for such a favor."

"I charge you all that each one of you concentrate all the thoughts of your heart on love and unity. When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. Thoughts of war bring destruction to all harmony, well-being, restfulness and content.

"Thoughts of love are constructive of brotherhood, peace, friendship and happiness.

"When soldiers of the world draw swords to kill, soldiers of God clasp each other's hands! So may all the savagery of man disappear by the mercy of God, working through the pure in heart and the sincere of soul. Do not think the peace of the world impossible to attain. Nothing is impossible to the divine benevolence of God."[11]

"Do not despair! Work steadily. Sincerity and love will conquer hate. How many seemingly impossible events are coming to pass in these days! Set your faces steadily towards the Light of the World. Show love to all, 'Love is the breath of the Holy Spirit in the heart of man.' Take courage! God never forsakes His children who strive and work and pray! Let your hearts be filled with the strenuous desire that tranquillity and harmony may encircle all this warring world. So will success crown your efforts, and with the universal brotherhood will come the Kingdom of God in peace and goodwill."[12]

Everywhere throughout the Teachings are reiterations of the possibilities of man's acquiring great stores of this divine love, and of the illimitable creative power that through this love may be released by man in the world.

"All the prophets were sent, all the books were revealed, that the law of love might be promoted. Let us have love and more love, a love that melts all opposition, that sweeps away all barriers, that conquers all foes, a love that aboundeth in charity,

10—Idem, p. 502. 11—Wisdom of 'Abdu'l-Bahá, p. 60. 12—Idem, pp. 17, 18.

large-heartedness, tolerance, and noble striving, a love that triumphs over all obstacles, a boundless, an irresistible, sweeping love! Ah me! Each one must be a sign of love, a center of love, a sun of love, a star of love, a palace of love, a mountain of love, a world of love, a universe of love! Hast thou love? Then thy power is irresistible. Hast thou sympathy? Then all the stars will sing thy praise."[13]

Is such love and such abundance of it impossible for man? Not if 'Abdu'l-Bahá told him that he can possess it. Methinks, I can see the twinkle in His eyes and the tender, dawning smile on His lips as He thus heaped up "the mountain of love," "the world of love," upon His, perhaps, incredulous, abashed listeners. Then that sweep of love and power transfigured His face, as He poured into the hearts of His hearers a realization of the human possibility and a confirmation of their service.

While it is quite possible for man to gain these blessings of God and to attain and practice universal love, it can not be done without great desire and persistent effort. It does not come easily. We must will ourselves into the effort and pray always for help and guidance.

"Will is the center or focus of human understanding. We must will to know God, just as we must will in order to possess the life He has given us. The human will must be subdued and trained into the will of God. It is a great power to have a strong will, but a greater power to give that will to God. The will is what we do, the understanding is what we know. Will and understanding must be one in the Cause of God."[14]

(To be concluded)

13—Bahá'í Scriptures, par. 454.

14—Idem, par 503.

The accomplishment of unity between the colored and whites will be an assurance of the world's peace. Then racial prejudice, national prejudice, limited patriotism and religious bias will pass away and remain no longer. . . .Therefore I pray in your behalf that you may attain to the fullest of love and that the day may come when all differences between you may disappear.

—'Abdu'l-Bahá.

THE UNFOLDMENT OF WORLD CIVILIZATION

By SHOGHI EFFENDI

VII

SMALL wonder if by the Pen of Bahá'u'lláh these pregnant words, written in anticipation of the present state of mankind, should have been revealed: *"It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens."* And again, *"That one indeed is a man who today dedicateth himself to the service of the entire human race." "Through the power released by these exalted words,"* He explains, *"He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's Holy Book."*

Their Faith, Bahá'ís firmly believe, is moreover undenominational, nonsectarian, and wholly divorced from every ecclesiastical system, whatever its form, origin, or activities. No ecclesiastical organization, with its creeds, its traditions, its limitations, and exclusive outlook, can be said (as is the case with all existing political factions, parties, systems and programs) to conform, in all its aspects, to the cardinal tenets of Bahá'í belief. To some of the principles and ideals animating political and ecclesiastical institutions every conscientious follower of the Faith of Bahá'u'lláh can, no doubt, readily subscribe. With none of these institutions, however, can he identify himself, nor can he unreservedly endorse the creeds, the principles and programs on which they are based . . .

The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom. And yet it stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements, and avert the woeful calamity that threatens to engulf it.

Ominous indeed is the voice of Bahá'u'lláh that rings through these prophetic words: *"O ye peoples of the world! Know, verily, that an*

unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight." And again: "*We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!*"

MUST humanity, tormented as she now is, be afflicted with still severer tribulations ere their purifying influence can prepare her to enter the heavenly Kingdom destined to be established upon earth? Must the inauguration of so vast, so unique, so illumined an era in human history be ushered in by so great a catastrophe in human affairs as to recall, nay surpass, the appalling collapse of Roman civilization in the first centuries of the Christian Era? Must a series of profound convulsions stir and rock the human race ere Bahá'u'lláh can be enthroned in the hearts and conscience of the masses, ere His undisputed ascendancy is universally recognized, and the noble edifice of His World Order is reared and established?

The long ages of infancy and childhood, through which the human race had to pass, have receded into the background. Humanity is now experiencing the commotions invariably associated with the most turbulent stage of its evolution, the stage of adolescence, when the impetuosity of youth and its vehemence reach their climax, and must gradually be superseded by the calmness, the wisdom, and the maturity that characterize the stage of manhood. Then will the human race reach that stature of ripeness which will enable it to acquire all the powers and capacities upon which its ultimate development must depend.

Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

"*A new life,*" Bahá'u'lláh proclaims, "*is, in this age, stirring within all the peoples of the earth; and yet none hath discovered its cause, or perceived its motive.*" "*O ye children of men.*" He thus addresses His generation, "*the fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race . . . This is the straight path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure.*"

"*The well-being of mankind,*" He declares, "*its peace and security are unattainable unless and until its unity is firmly established.*" "*So powerful is the light of unity,*" is His further testimony, "*that it can illuminate the whole earth. The one true God, He Who knoweth all things, Himself testifieth to the truth of these words . . . This goal excelleth every other goal, and this aspiration is the monarch of all aspirations.*" "*He Who is your Lord, the All-Merciful,*" He, moreover, has written, "*cherisheth in His heart the desire of beholding the entire human race as one soul and one body. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other created days.*"

The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvelous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials

will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

"*One of the great events,*" affirms 'Abdu'l-Bahá, "*which is to occur in the Day of the manifestation of that incomparable Branch is the hoisting of the Standard of God among all nations. By this is meant that all nations and kindreds will be gathered together under the shadow of this Divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race and become a single people. All will dwell in one common fatherland, which is the planet itself.*" "*Now, in the world of being,*" He has moreover explained, "*the Hand of Divine power hath firmly laid the foundations of this all-highest bounty, and this wondrous gift. Whatsoever is latent in the innermost of this holy Cycle shall gradually appear and be made manifest, for now is but the beginning of its growth, and the dayspring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that spring-tide, and how heavenly was that gift.*"

No less enthralling is the vision of Isaiah, the greatest of the Hebrew Prophets, predicting, as far back as twenty-five hundred years ago, the destiny which mankind must, at its stage of maturity, achieve: "*And He* (the Lord) *shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more . . . And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots . . . And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. . . .*"

WHO can doubt that such a consummation—the coming of age of the human race—must signalize, in its turn, the inauguration of a world civilization such as no mortal eye hath ever beheld or human mind conceived? Who is it that can imagine the lofty standard which such a civilization, as it unfolds itself, is destined to attain? Who can measure the heights to which human intelligence, liberated from its shackles, will soar? Who can visualize the realms which the human spirit, vitalized by the outpouring light of Bahá'u'lláh, shining in the plenitude of its glory, will discover?

What more fitting conclusion to this theme than these words of Bahá'u'lláh, written in anticipation of the golden age of His Faith—the age in which the face of the earth, from pole to pole, will mirror the ineffable splendors of the Abhá Paradise? "*This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have then called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days. This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne!' The realm of glory exclaimeth: 'Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His name that hath been promised unto all things, whether of the past or of the future.'*"

(*Concluded*)

SEVEN CANDLES OF UNITY

A Symposium

IV. UNITY IN FREEDOM

By HUSSEIN RABBANI

We are undoubtedly living in an age of contradictions. To whatever sphere of human activity we may turn our gaze we witness signs of an appalling conflict in the thoughts and activities of men. In the field of politics and economics, no less than in the field of religion and ethics the signs of chaos are everywhere apparent. Human society seems indeed to have been divided against itself on all planes and in all regions, tormented and torn on every side with continually clashing forces which it can neither explain nor control. What chiefly devastates it is the existence of an unprecedented conflict of loyalties, nationalistic, class, racial, and religious, which are struggling against each other in an effort to attain final supremacy over the fortunes of mankind. Civilization has fallen a prey to these irreconcilable and conflicting loyalties. Its whole structure has been impaired.

And yet beneath all this conflict the modern man can detect, nay definitely observe, a common trend towards universalism, towards a closer and fuller integration of the individual and social processes of life. Despite its many and constant reverses and setbacks the movement of world unity is steadily growing. The impact of world events is pressing more and more upon human consciousness. Among the intellectual and unintellectual classes alike, in the mind of the leaders as well as in the psychology of the masses, there is daily growing an ever-accumulative realization of the need for a complete reconstruction of life in all its aspects, individual, social, political, economic, religious, educational, and along such lines as would contribute most effectively to the establishment of world unity and peace. The ideal of world unification, notwithstanding the vehement attacks that are being constantly directed against it by the advocates of a militant and oppressive nationalism which is increasingly gaining ground, does no longer meet

the same effective resistance which it was bound to encounter a century ago. Though not yet universally accepted as the one ideal goal of social evolution the demand for universality is beyond doubt the most outstanding feature of contemporary life. Side by side with the growth of this spirit of internationalism, but at a much speedier rate, is growing the post-war nationalism with the totalitarian state as its chief goal. But in the very speed of the latter's growth we can witness the signs of its own disintegration and death—a death that is bound to accelerate the birth of a new order embracing the whole of mankind.

But although this insistent urge for universalism is the most significant characteristic of our epoch, yet we cannot but deplore the fact that the ways and means that are proposed for the attainment of this desired universality are as contradictory and conflicting as they are vague and indefinite. Though universalism is the common aspiration of the generality of mankind, yet the particularism of the plans proposed for its establishment is such as to seriously hinder its effective spread and complete realization in the world.

First there are the institutionalists who claim that the mere application of a social system, rationally conceived and carefully devised by the best among the leaders of mankind, would constitute a sufficient and most effective panacea for the innumerable ills now afflicting the world; that consequently the task of establishing world unity is one which social scientists are best equipped to achieve; that just as the scientist discovers the laws of the physical world through a series of experiments carefully performed in his laboratory, the social reformer should likewise make an effort to discover rationally and deductively the laws that should govern human society. These so-called rationalists instead of proceeding empirically, and making man the starting point, nay the constant object of their investigations, try to arbitrarily impose upon him a system which they have conceived in partial or complete disregard of the inner tendencies and capacities of the human soul. They think that mere institutional readjustment is sufficient to restore peace and order in the world, oblivious of the fact that technical devices and improvements, being essentially mechanistic in character, are in themselves incapable of fostering and maintaining the harmonious growth and the ordered existence of so living a reality as the social organism.

Next to these institutionalists, though closely allied to them, are the advocates of the philosophy of violence which is now a highly fashionable doctrine in many circles. World unity, these thinkers observe, if ever possible can only be achieved by means of compulsion of pressure from outside. It necessarily requires not only the suppression of the freedom of the individual, but his complete relegation to the background as a mere material entity, rather than a conscious and living personality. Just as the formation of the modern state has been brought about through force and warfare so also the integra-

tion of the various existing states into a larger unit embracing the whole world can be realized solely through the exercise of force. Not only in the realm of politics, but in all the other departments of human life force is the only means of establishing unity and order.

THESE apostles of violence base their doctrine on the assumption that human nature is essentially and irretrievably vicious, and hence cannot possibly live an orderly and peaceful life. Such a pessimistic conception of man, though not entirely void of some realism, is nevertheless a distorted view of his reality, based as it is upon a fundamentally inadequate understanding of the psychological and moral factors that motivate his thoughts and actions, and of the laws that govern his progress. The inevitable outcome of such a philosophical doctrine has been to prepare the way for the deification of the state, the glorification of its personality and its transcendence over any rights which the individuals composing it may claim to possess. Under such a system the individual is considered as a mere instrument for the realization of the higher aims of the state. He must live and die merely in order that it may fulfil its mission on this earth. Hence the iron rule of despotism and of dictatorship. Since the individual is perverse, selfish, egoistic and anti-social he must be kept under constant supervision. His activities must be so carefully regulated and controlled that he should have no chance to reveal his selfish and anti-social tendencies. The philosophy of violence thus implies that man belongs to the order of the brute, that he is a mere blind force, a material rather than a spiritual being.

It is this very philosophy of force, which may have well suited the interests of mankind during its stage of infancy and can no longer meet the requirements of a steadily maturing age, that Bahá'u'lláh severely condemns. It is against its exponents that His teachings are primarily directed. For His gospel is essentially one of freedom, of universal liberation. His message is an appeal for peace and love, and is the very negation of that philosophy of violence which many of the so-called thinkers and leaders of the age are eager to expound and enforce.

Bahá'u'lláh has indeed come to the world in order that mankind may be liberated from the chains of superstitions and imagination, and thus attain that supreme freedom which is none but the freedom of loyalty to the laws of God. "The Ancient Beauty," He thus proclaims in one of His Tablets, "hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness."[1]

True, Bahá'u'lláh has come to unify mankind. But He does not propose to achieve this unification by means of force, or even through mere institutionalization, no matter how vast

1—Gleanings from the Writings of Bahá'u'lláh, p. 99.

its scope. The restoration and the unification of society, according to Him, can come about only through the spiritualization of man, and through the conscious loyalty of morally and spiritually regenerated individuals. His program for the spiritual, moral and social regeneration of mankind is thus fundamentally based on the belief in the inherent worth and sacredness of human personality. The individual is not only the goal of social evolution but is himself an active participant in the attainment of this goal. According to Him human perfectibility is not only possible but is a necessity. For human nature is not inherently vicious, nor has it been set into a rigid mold. It has, within certain obvious limitations, an incalculable power of elasticity, a tremendous capacity for progress.

"Man is the supreme Talisman," Bahá'u'lláh proclaims: "Lack of a proper education hath, however, deprived him of that which he doth inherently possess. . . . The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he will readily recognize that their purpose is that all men shall be regarded as one soul. . . . If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure."[2]

UNLIKE the materialistic conceptions of the absolutists who reduce man to the status of an animal, the Bahá'í teachings attempt to raise man from the condition of bestiality to the highest state of spirituality which he is able to attain. They thus assert the triumph of the spirit over matter, the infinite superiority of man's kingdom of freedom to the biological realm of necessity to which the animals and plants are subjected. They proclaim that man is essentially a spiritual being, that in this lies his supreme distinction from the rest of creation, that consequently his progress consists in the full development of his inner spiritual self, and that anything that may hinder this fulfilment of self is injurious to his healthy and normal growth.

It is this fundamental truth which the institutionalists and the apostles of violence have failed to recognize. Their entire conception of man betrays their ignorance of the sacredness of human life which Bahá'u'lláh, and before Him all the prophets and messengers of God, have invariably asserted. To them human life is void of any qualitative value and is a purely biological phenomenon. Hence the system of unity which they propose is founded entirely on material force and cannot therefore be permanent and enduring.

The foundation of world unity, as conceived by Bahá'u'lláh, is the human heart. It is in the inner realms of the spirit that the secret of true unity can be found. The present

2—Ibid, pp. 259-260.

world crisis cannot indeed be interpreted as being due merely, or even fundamentally, to any failure in the institutional development of society. The political agitations, the economic and social upheavals, the moral degradation and confusion that are shaking the world are only secondarily an indication of a disturbance in the institutional elements of civilization. These are symptoms of a still deeper and more acute disease that is ravaging the inner realm of the human spirit. For the heart of the crisis is in the will and heart of man, and not until these are perfected, guided and ennobled through the vitalizing power of true religion can there be any hope for the salvation of mankind. A unity that is not based on the perfected will and heart of the individual simply stifles the human spirit and gives only a semblance of external order. Its whole emphasis is upon the mechanism instead of upon the nature of man. To achieve unity by mere formal legislation or through the sheer force of compulsion without any basis in human reality is to build on foundations of sand.

Bahá'u'llah thus lays chiefly upon man the responsibility of establishing a better and more unified social order. There must be a conscious effort on the part of every individual for the attainment of world unity. For progress towards unification, history shows, has invariably followed upon every determined effort of man to understand and control the forces of life. This spiritual law of evolution is the foundation stone of the religion of Bahá'u'lláh. "The incomparable Creator," He says, "hath created all men from one same substance, and hath exalted their reality above the rest of His creatures. Success or failure, gain or loss, must therefore depend upon man's own exertions. The more he striveth, the greater will be his progress."[3] And in another passage He says: "From the exalted source, and out of the essence of His favor and bounty He (God) hath entrusted every created thing with a sign of His knowledge, so that none of His creatures may be deprived of its share in expressing, each according to its capacity and rank, this knowledge. This sign is the mirror of His beauty in the world of creation. . . . There can be no doubt whatever that, in consequence of the efforts which every man may consciously exert and as a result of the exertion of his own spiritual faculties, this mirror can be so cleansed from the dross of earthly defilements and purged from satanic fancies as to be able to draw nigh unto the meads of eternal holiness and attain the courts of everlasting fellowship."[4]

Far from being crushed the individual must be given every opportunity for self-development. He should come to know his self, not only in part but in its wholeness, with all its possibilities as well as limitations. For only a well developed individual who has perfected to the highest possible point all the powers inherent in him can be said to be really free. And it is by attaining such a freedom that a perfect and enduring unity can be established. The true knowledge of one's self, which is identical with the

3—Ibid, pp. 81-82.

4—Ibid, p. 262.

knowledge of spiritual truth, thus leads the way to freedom, even as Jesus said, "Know ye the truth, and the truth shall make you free."

The chief implication of this effort towards self-development is independent and assiduous search after truth. And such an investigation implies in turn that the individual should completely free his mind from imagination, from every trace of prejudice whether racial, religious, political or otherwise. This effort consciously exerted by the individual opens before him the way to freedom and reveals to him its full secret. And once this freedom is attained unity becomes an easy matter to achieve. It will then require not so much force for its realization. A unity that has been brought about by the intelligent efforts consciously and freely exerted by individuals is no doubt far more enduring and effective than any system arbitrarily thrust upon them from outside. In a society whose members are fully conscious of themselves, of their weaknesses as well as their strength, of their duties as well as responsibilities, and hence are truly free, there can be no need for so much compulsion from outside in order to attain any desirable end. In a society such as this the rule of force is necessarily terminated by the rule of law, might will be put at the service of right, and instincts will be controlled and guided by reason. Such a social order will be no mere mechanistic system, but a vital social organism, a community whose members will possess full capacity for infinite spiritual, moral and intellectual progress.

But as already intimated this full-fledged and all-round development of the individual is primarily, though by no means solely, the task of religion. Science has no doubt its share in such a development. Education too constitutes a major part towards this growth. But none of them can alone accomplish such a truly gigantic task, unless they are thoroughly imbued and guided by the spirit of religion. The utmost science can achieve is to train the intellect. But intellect is a force which needs control and guidance. It is religion and religion alone that can provide this necessary control and direction. Religion blends into a harmonious whole the will, intellect and feelings of the individual and opens before him an ever-widening horizon and imparts to his heart an ever-increasing stimulus for self-improvement.

True religion by continually enriching and bringing into full light the realities concealed in human soul helps the growth and expansion of our individuality. It trains our will and character, ennobles our emotions, frees our mind and heart from the burden of traditions and prejudices, and brings us into contact with that Essence of Universal Truth which is God. Since God, the Creator of humanity, is one, the human spirit must therefore be necessarily one in essence. This conception of the Fatherhood of God and of the Sonship of man is the highest vision of human unity which man can attain. Religion thus creates within our consciousness a bond of affection that transcends every earthly attachment. It blends our will with the supreme will of God and thus makes us one and free.

Freedom is therefore the path to unity, and unity is in turn the best safeguard of freedom.

True spiritual freedom is therefore a task which religion alone is able to accomplish. Human nature left to itself becomes a jungle of conflicting wills and emotions. Religion brings in it unity, order and peace. The so-called freedom which the materialists worship as their god is nothing but pure enslavement and licence. It is such a conception of freedom that Bahá'u'lláh severely condemns. To the purely negative freedom of the materialists He opposes the real positive spiritual freedom which consists in obedience to the laws of God, and in complete submissiveness to the Divine Will.

"We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance. Liberty must in the end, lead to sedition, whose flames none can quench. . . . Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness. . . . Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. . . . The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth."[5]

And it is precisely in this connection that we can realize the full significance of the World Order of Bahá'u'lláh. To enter this Order is to find the path to real spiritual freedom, and to true, constructive and enduring unity. For this Order is not a mere legal structure nor a mere projection of any ideal personal fulfilment, but a true community of spiritually free, active and progressive individuals of every possible variety of type. It is a living organism whose nervous system is constant deliberation. As Shoghi Effendi puts it: "At the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views. . . . The keynote of the Cause of God is not dictatorial authority but humble fellowship, not arbitrary power, but the spirit of frank and loving consultation. Nothing short of the spirit of a true Bahá'í can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and prudence on the one hand, and fellowship, candor and courage on the other."[6]

EVER since its inception over half a century ago this Divine Order has demonstrated its capacity to realize on the social plane a most coherent fusion of various social elements. It has in this way blended into a harmonious whole the apparently con-

5—Ibid, pp. 335-336.

6—Bahá'í Administration, p. 54.

flicting principles of unity and freedom. By entering this Order individuals of all races, classes and creeds have found a unity which far from obliterating their legitimate and wholesome differences has on the contrary enriched and subordinated them to the major collective interests of the Cause of God. This unity is the one true unity which a Divine Cause is alone capable of establishing. It is a unity which is not the negation of individual personality but its fulfillment.

The cornerstone of the World Order of Bahá'u'lláh is therefore the regenerated individual. On him has been ultimately placed the responsibility of ushering in the promised Kingdom of God on this earth. Through him the chief problems, whether social, economic, political or otherwise that are now perplexing the world, will find their proper solution. The economic problem cannot be adequately and permanently solved unless the human heart is cleansed and purified from the dust and rust of selfish ambitions and inordinate desires. "The fundamentals of the whole economic condition," says 'Abdu'l-Bahá, "are divine in nature and are associated with the world of the heart and spirit." The solution of the economic question will not be brought about by array of capital against labor, and labor against capital, in strife and conflict, but by the voluntary attitude of good will on both sides.

Not only in the economic field, but in all other domains of social activity, the regenerated individual constitutes the chief factor for the peace, prosperity and progress of society. Behind all constitutional measures and laws, Bahá'u'lláh has taught, there must be a vital bond of unity and cooperation felt as responsiveness to the divine law. As a certain author rightly states: "The fundamental task of humanity is to create a social order constituting an environment for souls as well as for physical bodies. It may be that this sacred task requires a period of catastrophe so bitter as to purify the race. It may be that the mighty institutions which represent the culmination of unspiritual attitudes must be given opportunity to destroy themselves. But whether the outcome is by war or revolution, the true human value at this crucial time consists in attaining conscious freedom from the false doctrines which poison the age."

THE STUDY OF THE NEGRO

By George Longe

The favorable attitude toward courses in Negro history and Negro literature is of recent development. There have been and are now some difficulties to be encountered in establishing these courses in the public high schools of the South. Some of these difficulties are: crowded curricula offerings in the public high school, overworked teaching staff (heavy schedules and increasing teaching loads), and the difficulty of getting a suitable Negro history textbook. However, the work of teaching Negro history in the Negro public high schools of the South has gone on because of the resourcefulness, zeal and initiative of Negro educators and teachers.

In a recent survey of 174 Negro public high schools in 21 states and the District of Columbia it was found that 50 of these schools were offering courses in Negro history, that most of the courses were established since 1927 and that all of the courses carried full credit.

The survey also showed that these courses were very popular in the densely populated Negro sections of the South. Because of the high degree of race consciousness found in the above mentioned sections, and the separate school system, the South led all sections of the country in the matter of teaching Negro history.

Most of the schools offered the courses for half year with classes meeting five times a week. Woodson's "The Negro in Our History," and Brawley's "A Short History of the American Negro," were the textbooks in use. Students after having had these courses showed much interest in Negro problems, had more race pride and self-respect, acquired different points of view of certain periods in American history and showed a pronounced cooperative attitude toward National Negro Health Week, Rosenwald Day, Interracial Sunday and Negro History Week.

In the teaching of Negro literature, as shown by the survey, very little progress had been made in the public high schools. Six Negro high schools out of 174 were offering courses in Negro literature. In all probability

it will be a long while before the teaching of Negro literature will become a part of the curriculum in Negro public high schools.

In the Negro colleges the picture is almost complete. The survey reports that 46 of the 48 Negro colleges surveyed were offering courses in Negro history, 29 courses in Negro literature and 29 courses in race relations.

In the white colleges a great interest is being shown by certain white teachers who are taking advantage of the opportunities that some courses offer to acquaint their students with facts about Negro life and history. A government survey made in 1932 reported 95 white colleges of 580 surveyed were offering courses in race relations to their students. These courses were listed as Race Relation, Negro Problems, The American Negro, Immigration and the Negro, Race and Culture, and Problems of Race and Nationality. The coming generations of white Americans should have an enlightened attitude on race questions as a result of these courses.

In many of the advanced colleges and universities several liberal white professors are interested in research in race relations; Dr. Franz Boas and Dr. Melville J. Herskovitz in physical anthropology and Dr. Howard Odum and Dr. Johnson in Negro music and folk-lore are among those who have done much toward the movement for the study of the Negro in white colleges and universities.

During 1934, 113 theses and dissertations on and about the Negro were accepted by graduate departments in 35 colleges and universities in 21 states and the District of Columbia.

Other agencies are at work fostering the study of the Negro. Some of these are: Department of Negro History at Xavier University; Department of Records and Research at Tuskegee; Association for the Study of Negro Life and History; Commission on Interracial Cooperation; Commission on Race Relations of the Federal Council of the Churches of Christ in America; and various forums, study groups, clubs, interracial conferences, seminars and public lecture courses.

Because of continuous petitioning on the part of the Federation of Civic Leagues under the leadership of Dr. J. A. Hardin, the Orleans Parish school board through its department of superintendence appointed the writer as chairman of a committee of principals and teachers to write a syllabus for the teaching of Negro history from the first through the eleventh grades, in the colored public schools. The committee set about this most gratifying task and today the work is complete and it is the hope of the committee that each teacher will be provided with a syllabus and that the teaching of Negro history in all of the grades to all of the colored boys and girls will become a reality.

The development of the syllabus in the first four grades was assigned to Miss Pearl Tasker, primary supervisor in the colored public schools, and the work from the fifth through the eleventh grades was under the

supervision of the writer.

Grade meetings were called, instructions and assignments were given, and all teachers were encouraged to send in contributions. Central committees were formed and all principals of the colored schools were asked to act as advisers at assigned grade levels. The central committees were to collect and classify all material handed in, the advisers were to criticize that material and offer suggestions for improvements.

The general aims of the work for the first four grades are: to develop appreciation for Negro literature, to portray the beautiful in the Negro race, and to establish an aesthetic basis for future study. Suggestions are given teachers. The poems are classified as poems of nature, of holiday, romance, of Arbor Day, of patriotism and miscellaneous. Stories about great Negroes are written by the teachers. All of these are graded for the teacher and many suggested activities are given. The music is arranged by grades and consists of songs to be taught (spirituals and secular), and vocal and instrumental recordings are listed for appreciation which offer suggestions for presenting the Negro spirituals.

In the upper grades, from the fifth through the eleventh, each grade has as its aims, outline of subject matter with indication as to when this subject matter should be taught, suggested activities, a bibliography with page references, and lesson plans and units showing the teacher how to correlate the facts of Negro life and history with the regular classroom work in history. Our method is to teach the Negro in history. The general chairman feels confident that the colored boys and girls in the public schools after having been taught these facts concerning Negro life and history will develop a sense of loyalty, and patriotism, and dependability in the Negro of today; greater race pride and self respect. They will be inspired to greater accomplishments, and the course will assist in bringing about a better racial adjustment.

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Alas! That humanity is completely submerged in imitations and unrealities notwithstanding that the truth of divine religion has ever remained the same. Superstitions have obscured the fundamental reality, the world is darkened and the light of religion is not apparent. . . . True religion is the source of love and agreement amongst men.—*'Abdu'l-Bahá.*

SIGNS OF THE TIMES

THE INTER-AMERICAN CONFERENCE

By BERTHA HYDE KIRKPATRICK

THE American people are indeed worthy of being the first to build the tabernacle of the great peace and proclaim the oneness of mankind. . . . May America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capacities greater and more wonderful than other nations. —'ABDU'L-BAHÁ.

I am profoundly convinced that the plain people everywhere in the civilized world today wish to live in peace with one another. And still leaders and governments resort to war. Truly, if the genius of mankind that has invented the weapons of death cannot discover the means of preserving peace, civilization as we know it lives in an evil day. . . .

We have learned by hard experience that peace is not to be had for the mere asking; that peace like other great privileges, can be had only by hard and painstaking effort. We are here to dedicate ourselves and our countries to that work. . . .

The madness of a great war in other parts of the world would affect us and threaten our good in a hundred ways. . . .

Each one of us has learned the glories of independence. Let each one of us learn the glories of interdependence.

. . . and in addition to the perfecting of the mechanism of peace, we can strive even more strongly than in the past to prevent the creation of those conditions which give rise to war. Lack of social or political justice within the borders of any nation is always cause for concern. Through democratic processes we can strive to achieve for the Americas the highest possible standard of living conditions for all our people.

Sacrifices in the cause of peace are infinitely small compared with the holocaust of war.

Peace comes from the spirit and must be grounded in faith. In seeking peace, perhaps we can best begin by proudly affirming the faith of the Americas; the faith in freedom and its fulfillment which has proved a mighty fortress beyond reach of successful attack in half of the world. . . .

Three centuries of history sowed the seeds which grew into our nations, the fourth century saw those nations become equal and free and brought us to a common system

of constitutional government; the fifth century is giving to us a common meeting ground of mutual help and understanding. Our hemisphere has at last come of age. We are here assembled to show it united to the world. We took from our ancestors a great dream. We here offer it back as a great unified reality. . . .

But this faith of the Western world will not be complete if we fail to affirm our faith in God. In the whole history of mankind . . . the human race has been distinguished from other forms of life by the existence—the fact—of religion. Periodic attempts to deny God have always come and will always come to naught. . . .

The faith of the Americas, therefore, lies in the spirit. The system, the sisterhood of the Americas is impregnable so long as her nations maintain that spirit.

In that faith and spirit we will have peace over the Western world. In that faith and spirit we will all watch and guard our hemisphere. In that faith and spirit may we also with God's help, offer hope to our brethren overseas.

—FRANKLIN D. ROOSEVELT.

It is manifest that every country today is faced with a supreme alternative. Each must play its part in determining whether the world will slip backward toward war and savagery; or whether it can maintain and will advance the level of civilization and peace. None can escape its responsibility. . . .

The delegates of the American nations . . . must realize that mere words will not suffice. From every wise and practical viewpoint, concrete peace planning, peace views and peace objectives are imperative. We must quicken our words and our hopes into a specific, embracing program to maintain peace. Such a program, adequately implemented, should constitute an armory of peace. . . .

We reject war as a method of settling international disputes, and favor such methods as conference, conciliation and arbitration.

Peace can be partially safeguarded through international agreements. Such agreements, however, must reflect the utmost good faith; this alone can be the guarantee of their significance and usefulness. Contemporary events clearly show that, where mutual trust, good-will and sincerity of purpose are lacking, pacts or agreements fail; and the world is seized by fear and left to the mercy of the wreckers. . . .

First—I would emphasize the local and unilateral responsibility of each nation carefully to educate and organize its people in opposition to war and its underlying causes. Support must be given to peace; to the most effective policies for its preservation, and, finally each nation must maintain conditions within its own borders which will permit it to adopt national policies that can be peacefully pursued. More than any other factor, a thoroughly informed and alert public opinion in each country as to the suitable and desirable relationships with other nations and the principles underlying them enables a government in time of crisis to act promptly and effectively for peace. . . .

Second—Indispensable in their influence for peace and well-being are frequent conferences between representatives of the nations and intercourse between their peoples. Collaboration and the exchange of views, ideas and information are the most effective means of establishing understanding, friendship and trust. . . .

Prosperity and peace are not separate entities. To promote one is to promote the other. The economic well-being of peoples is the greatest single protection against civil strife, large armaments, war. Economic isolation and military force go hand in hand; when nations cannot get what they need by the normal processes of trade, they will continue to resort to the use of force. A people employed and in a state of reasonable comfort is not a people among whom class struggles, militarism and war can thrive. But a people driven to desperation by want and misery is at all times a threat to peace, their conditions an invitation to disorder and chaos, both internal and external. . . .

The entire international order is severely dislocated. Chaotic conditions in the relations between nations have appeared. Human progress already has slowed down.

Nations in recent years have sought to live a hermit existence by isolating themselves from each other in suspicion and fear. The inevitable result is not unlike that experienced by a community where individuals undertake to live a hermit existence, with the resultant decline and decay of the spiritual, the moral, the educational and the material benefits and blessings which spring from community organization and effort. The difference, when nations live apart, is that the entire human race in countless instances suffers irreparable injury—political, moral, material, spiritual and social. . . .

International law protects the peace and security of nations, and so safeguards them against maintaining great armaments and wasting their substance in continual readiness for war. Founded upon justice and humanity, the great principles of international law are the source and fountain of the equality, security and the very existence of nations. . . .

International agreements have lost their force and reliability as a basis of relations between nations. This extremely ominous and fateful development constitutes the most dangerous single phenomenon in the world of today; not international law merely, but that which is higher—moral law—and the whole integrity and honor of governments are in danger of being ruthlessly trampled upon. There has been a failure of the spirit. There is no task more urgent than that of remaking the basis of trusted agreement between nations. They must ardently seek the terms of new agreements and stand behind them with unfailing will. The vitality of international agreement must be restored.

If the solemn rights and obligations between nations are to be treated lightly or brushed aside, the nations of the world will head straight toward international anarchy and chaos. And soon, too, the citizen begins to lower his individual standards of personal,

moral and business conduct to those of his government. . . .

The nations of this continent should omit no word or act in their attempt to meet the dangerous conditions which endanger peace. Let our actions here at Buenos Aires constitute the most potent possible appeal to peace-makers throughout the world.

So only does civilization become real. So only can we rightly ask that universal support which entitles governments to speak for their peoples to the world, not with the voice of propaganda but with that of truth. Having affirmed our faith, we should be amiss if we were to leave anything undone which will tend to assure our peace here, and make us powerful for peace elsewhere. In a very real sense, let this continent set the high example of championing the forces of peace, democracy and civilization. . . .

—CORDELL HULL

In reconstructing the influence of law and in outlining new juridical processes which will maintain peace, we people of America must believe ourselves particularly prepared and providentially destined since we represent in the international community the only example of what can really be called a family of nations.

—CARLOS SAAVEDRA LAMAS.

Geography, which has made us dwellers of the same hemisphere, also makes us subject to the inexorable laws of universal interdependence caused by our present political and social stage.

The airplane is reducing distances, making the planet smaller, and humanity tends to unify. It is natural that world associations should be preceded by the cohesion of related groups.

—FRANCISCO CASTILLO NAJERA

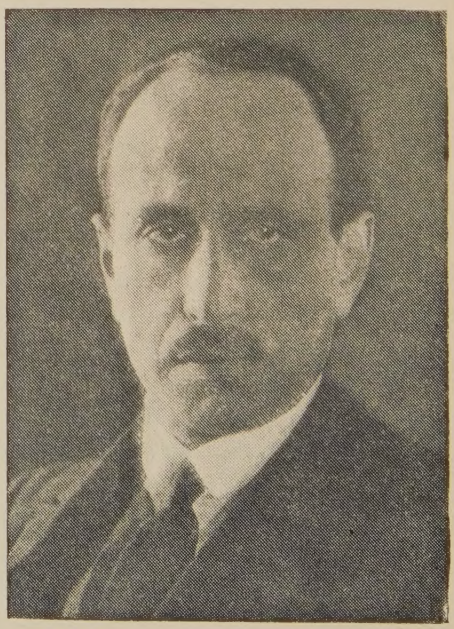
According to an intrinsic law, all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand, and that in the coming centuries all the energies and inventions of man will be utilized in promoting the interests of peace and brotherhood.—*'Abdu'l-Bahá.*

THE WAY OUT OF CHAOS

Book Review

By MARTHA L. ROOT

MR PAUL LIGETI, a well-known architect in Budapest, has written about the Bahá'í Faith in his book "The Way Out of Chaos", because he thinks this religion coming out of Irán is the same in essence as the other great religions which have preceeded it. He holds that spiritual culture comes in waves, art comes in waves, even economic trends come in waves. Speaking with me at Budapest in December, 1935, he explained the economic solution and the historical mission of autarchy as follows: "It can be shown that human history displays large and larger circles, very similar to the trade-cycles. The trend of the business curves, the tendency above the undulating movements, is no more straight than if the business trend can similarly be represented by a wavy line. The great difficulty of the present moment can be explained by the fact that, today, the lowest point of a trade cycle coincides with the lowest point of the trend circle. It is known that the flourishing of building was always a sign of the start of a prosperity wave. As we assume that both the trade-cycle and the larger wave, the trend-cycle, are to rise, not years, but decades are ahead of us, in which building will be predominating. Art has always been a sensitive barometer of history. The elementary instincts that have produced a new style in the art of building are a sign of this prospective flourishing of construction in the near future. 'To build' has a deeper meaning now than mere economic activity: building as art is an expression and a



PAUL LIGETI

symbol of a mental attitude, which—if the presentiment of the artist is to be believed—is to become general in the near future. The spirit of architecture is that of cooperation, peace and order, the spirit of idealistic, powerful, straightforward, ethical and religious thinking. (The last period just behind us, was a period like every end of a cultural cycle, where painting predominated among the arts; those periods are always characterized by individualism, the sense of relativity, materialism and rationalism.)

"If we perceive the approach of an architectural period, the much ridiculed walls of custom-frontiers around the economic autarchies will get a new meaning. Every architectonic period is longing to create a closed space, separated from the chaotic, 'foreign' outer world, where like-minded people can gather to serve the same idea. I do not believe in autarchies being the result of temporary necessity alone. I strongly hold that an unconscious will drove the people to get separated from the outer, chaotic world, to bring together those who form a nation. Autarchy is the closed, holy 'architectonic' space of nations, in which a nation reaches the cleanest depth of its soul.—And in these clean depths nations find each other."

He also said: "I am happy to hear that the Bahá'í Faith is going forward and I shall study it deeply. We must not wait. We must have a new seriousness, a new feeling for our duties; we must be strict with ourselves and kind to the unhappy humanity around us, and I am quite sure it is enough to have the deep feeling to return to the old God to attain the bounty of the new God—because there are no old Gods or no new Gods, it was in every time the same God who has spoken in a new manner to evolving humanity."

EVOLUTION

By ROSE NOLLER

THE past is like a monster.
It has claws and clutches at my present;
It storms in my ears
It is stronger than my yearning future . . .
But I know the strength of yearnings.
I know how they are stronger than claws,
Than the powerful force of their clutches . . .
I know the strength of yearnings,
For out of them time has made breath and fingers,
Fingers and breath,
Claws into fingers,
Which build out of tones
Designs, clawless designs of tones:
Organ tones, tones of violin,
Harp tones, windy tones of flute,—
And the wind and storm of my own yearnings,
The same storms that, heavily complaining,
Once shaped death,
Now shapes from a timeless breath,
Breath that commands
And ponders and wonders
And then yields into singing!